THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Struggle and anguish have their place in every genuine life, but they are the stages through which it advances to a strength which is full of repose."—MABIE.

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NEW WINE SHOULD NOT BE PUT INTO OLD BOTTLES.

AN elder asks for an explanation of the following expression used by the Savior in one of His parables:

"No man seweth a piece of new cloth on an old garment; else the new piece that filleth it up taketh away from the old and the rent is made worse.

"And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." (Mark 2: 21-22.)

It will be remembered that the bottles which were used in those early days were leathern receptacles, made of the tanned or partially cured skins of animals. As their age increased their strength decreased, and they finally became rotten and could not stand the pressure of fermenting wine. It would be the same with an old, well-worn garment: if a piece of new cloth were sewn to it, as soon as the garment was subjected to a strain the new would tear away from the old and the rent would be made worse. We believe the lesson Jesus desired the disciples to learn from this parable was: That fresh principles of truth cannot be put into old, false systems of religion.

A question something like the following is frequently asked the missionaries by people of the world: "Is it reasonable to think that

the Lord would use a poor, unlearned, obscure youth like Joseph Smith as His mouthpiece unto the people of this generation? Do you not think that if He had had a message for us He would have communicated it to us through some wise, learned, Christian bishop?" An answer to that question is that it was not consistent for the Lord to reveal His mind and will to any archbishop, bishop, priest, or teacher connected with any of the so-called Christian churches, for not one of them believed in present day revelation. All the churches, from the great mother church down to the last that had been organized, declared positively that the days of revelation had ceased; that the voice of God had not been heard for eighteen hundred years, and that it would not be heard again till the end of time. "We have got a Bible," they said, "it contains all the things necessary for our salvation; therefore, we need no more revelation, neither prophets nor apostles." How could the Lord give a revelation to a man who did not believe in revelation? When Joseph Smith announced to the world that the heavens had been opened again and that God had spoken in these last days, he was denounced by the ministers of all the sects in Christendom as an impostor, a deceiver, a false prophet. Is it any wonder that the Lord did not reveal Himself to one of those men? They drew near to Him with their mouths and honored Him with their lips, but their hearts were far from Him. They did not have true faith in Him; had they, they would have known "that He is a rewarder of them that diligently seek Him," in these days as well as in days of old. They were living in the dead past; they were like the old bottles spoken of in the scriptures, and the Lord would not put new wine into them. He had to raise up a new prophet and open up a new dispensation: in other words, put new wine into new bottles.

At the time the Father and the Son appeared to Joseph Smith the churches of the world were teaching, and they still teach, a most erroneous doctrine concerning God and the Godhead, viz., that God is an immaterial Being, "without body, parts or passions." Against this doctrine Thomas Jefferson of Virginia wrote as follows: "To talk of immaterial existence is to talk of nothing. To say that the human soul, angels, God, are immaterial is to say they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise; but I believe I am supported in my creed of materialism by the Locks, the Tracys, and the Stewarts. At what age of the Christian Church this heresy of immaterialism or masked atheism, crept in, I do not know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that God is a spirit, but He has not defined what a spirit is nor said that it is not matter. And the ancient fathers generally of the first three centuries held it to be matter; light and thin, indeed, and etherial gas; but still matter." (See the "Bible of Nature," pp. 271-272.)

But Mr. Jefferson might have quoted greater authorities than the Locks, the Tracys, and the Stewarts to prove that God is a material Being, possessing bodily parts and spiritual passions. Moses saw God and talked with Him face to face as a man talks with his friend. (Exodus 33: 11.) Later on the prophet besought the Lord to show him His glory; but as man in his natural state could not look upon the Almighty in His glory and live, the Lord put Moses in a cleft of a rock and covered him with His hand while He passed by. He then took away His hand and permitted His servant to behold His back parts. (Exodus 33: 20-23.) Yet in spite of these plain declarations of holy writ, and many more equally plain, the sectarian churches teach that God is immaterial, without body, parts or passions.

But how did the world—the "Christian" world, if you please—receive the announcement of the glorious revelation of the Father and the Son in answer to the earnest supplication of the humble farmer's boy? With ridicule. Clergy and laity, more especially the former, denounced it as having come from the devil. Not only that, but by falsehoods the most abominable they sought to destroy the influence of the noble youth and annul his testimony. Few men, if any, ever suffered more for the testimony of the Lord Jesus Christ than did the Prophet Joseph Smith. From the day he emerged from the woods near his father's house proclaiming a new revelation from God till the hour of his martyrdom in Carthage jail he was, like his Master, "a man of sorrows, and acquainted with grief." That he was not murdered years before was due to the preserving power of God, not to the charity of the people. He and his faithful brother Hyrum were shot to death in a "Christian" country, by a band of "Christian" men, led by a "Christian" minister. Contrast the conduct of Joseph Smith, who notwithstanding the almost unparalleled persecutions he had to endure, remained true and steadfast to the mission which the Lord had entrusted to him; contrast his conduct, I say, with the conduct of the ministers of the different sects in Christendom, who from the hour of its inception up to the present time have, with scarcely any intermission, waged war against the Lord's great latter-day work. And yet people ask why the Lord did not select one of these ministers to establish His Church. By the course which they have pursued they have shown that they were utterly unworthy of such a noble calling. The Lord does not put new wine into old bottles.

Almost every principle and ordinance of the everlasting gospel revealed anew through the modern prophet has been criticised, opposed, ridiculed by men styling themselves ministers of Christ. When Joseph Smith declared that John the Baptist had come to him, in fulfillment of the prediction of the Prophet Malachi (Malachi 3: 1), and had instructed him concerning the true mode and object of water baptism, viz., by immersion, for the remission of

sins, and had given him authority to administer the divine ordinance to those who believed on the Lord Jesus Christ and who had sincerely repented before Him, the ministers made mock of his solemn declaration. The majority of them assured their flocks that baptism does not of necessity mean immersion; that sprinkling is just as acceptable to the Lord as a burial in water; that baptism is not for the remission of sins at all, but merely "an outward and visible sign of an inward and spiritual grace," and that it is not essential to man's salvation. The fact that John the Baptist baptized for the remission of sins (Mark 1: 4; Luke 3: 3), and that Peter and Ananias taught baptism for the same purpose (Acts 2: 38; Acts 22: 16), made no difference to them; they said, "Baptism is not for the remission of sins," and that was enough. For more than half a century they have proclaimed against the essentiality of baptism as taught by the Church of Jesus Christ of Latter-day Saints; they have written and published millions of tracts in an endeavor to minimise the sacred ordinance and to make it of no effect. What further evidence do we need than this to prove that they were absolutely unworthy to receive the revelations which the Lord vouchsafed to His servant the Prophet Joseph. Is it to be wondered at that the Lord did not put new cloth upon old garments?

Again, when Joseph came forth and declared that he had received a visit from three of the ancient apostles—Peter, James and John—who had conferred upon him the holy Apostleship, which gave him authority to lay his hands upon baptized believers, and through prayer confer upon them the Holy Ghost, also to establish the Church of Christ *again* upon the earth for the last time, instead of rejoicing at the glad tidings, instead of falling down upon their knees and thanking God for such an inestimable blessing, the ministers became all the more embittered against His servant, and did their ineffectual worst to crush him. And they have not changed since that time; the spirit of orthodoxy is what it was of yore, but its power is no longer equal to its zeal. It is the same spirit that persecuted and put to death the ancient apostles, of whom the world was not worthy, so the Lord took them to Himself. As it was in the days of the Savior, so it is to-day: the hireling priests will not enter the kingdom of God themselves nor suffer those who would to enter. As soon as a humble servant of the Lord makes his appearance in their locality they immediately take up arms against him. They denounce him from their pulpits, advise the members of their churches to burn his tracts and to drive him out of their midst. Yet people ask us why the Lord did not reveal Himself and give revelations to one of these good, "Christian" ministers.

Where did Joseph Smith get his knowledge of the personality of God, and also that He was willing to give revelations to His children to-day as in former times? Not from any of the sectarian

priests, for they did nor believe in such things? From whom did he learn that baptism by immersion is for the remission of sins and must be performed by a man holding divine authority? Not from any of the sectarian preachers, for they do not teach such doctrine. Who taught him the doctrine of the laying on of hands for the gift of the Holy Ghost, and that men could enjoy the miraculous gifts of the Spirit to-day the same as in the early days of Christianity? None of the orthodox ministers, for such is not their teaching. Who instructed the youthful prophet to organize the Church of Jesus Christ of Latter-day Saints after the primitive pattern—with apostles, prophets, evangelists, high priests, seventies, elders, priests, teachers, deacons, etc.? Certainly not the sectarian ministers, for their churches are not organized after this pattern. Who instructed him concerning the gathering of Israel in the last days to the top of the mountains, in the building of temples, in the great work of the redemption of the dead? None of the sectarian ministers, for they do not believe in such work, although it is clearly set forth in the Holy Scriptures. Who was it then? It was the God of heaven, through the revelation of Himself and His Son Jesus Christ and the ministration of holy angels. It was He who opened up this new dispensation, who raised up a new prophet, who revealed anew the fullness of the everlasting gospel, and to Him be the praise and glory forever. He has put new wine into new bottles and both are being preserved.—W. A. M.

MINUTES OF THE LIVERPOOL CONFERENCE.

"THE best conference I have ever attended!" This was the general verdict at the close of the semi-annual Liverpool conference, held on Sunday last, the 3rd inst., in the Victoria Assembly Rooms, Eanam Bridge, Blackburn. President Charles W. Penrose, Elder John S. Smith, secretary of the European mission, President Thomas S. Gregson and thirty-one traveling elders were in attendance.

The morning session commenced at 10:30 o'clock. Although there had been a heavy downpour of rain all morning, a large congregation was present.

After singing and invocation, the sacrament was administered. President Thomas S. Gregson complimented the saints and friends for coming out in such goodly numbers, and welcomed all present to the conference. The labor and statistical report was read and approved. It showed that during a period of seven months, since last conference, one hundred and seventy four converts had been added to the Liverpool conference, which at present has a total membership of six hundred and ninety-three souls.

The general and local authorities were unanimously sustained.

President Penrose congratulated the elders and saints on the amount of work done and the unprecedented success which had attended their efforts. "Be not weary in well doing," he said, "but go on with the good work." He spoke at some length on the sacrament, its sacredness and purpose. The principles of fasting and tithing were taken up and very ably treated. He showed that those who obey these principle are invariably blessed. Those who do not observe them deny themselves of the blessings predicated upon their observance. He admonished the saints to be faithful, and concluded his excellent discourse by showing the efficacy of prayer.

A duet was very nicely sung by Brother Espley and Sister Turner.

The afternoon session commenced at 2 o'clock. Elder Charles L. Norton was the first speaker. He related some of his experiences while preaching the gospel. Said as time goes on his testimony becomes stronger. He testified that every principle of the gospel is true and of God.

Elder E. M. Rynearson, who followed, declared in no uncertain tones that the gospel of Jesus Christ was indeed the power of God unto salvation. Spoke of the divine mission of Jesus Christ, and of the Church which He established; how that in a period of unbelief the gospel had been lost, but now he rejoiced in the knowledge of its restoration.

Elder F. E. Wadsworth spoke for a short time on the beauties of the gospel; showed the harmony and completeness of the same, and bore a powerful testimony to the divine mission of Joseph Smith.

President Penrose followed, and for fully an hour held the large congregation enraptured by his pleasing and eloquent address. Tracing the apostacy through its mazes, he said that apostasy had been complete. Good men there had been, pious women there had been, and God would bless them for their integrity. There is some truth in all religions, and some good people who are connected with them—real lovers of truth, but the power to administer the ordinances of the gospel is not received of man, but is given of God and delegated to His servants. A man must be called of God to hold ministerial authority, but "the blind are being led by the blind." Men have usurped the right to act in the name of Deity. The people are being deceived, and though the same reverence is not given to such teachers to-day as formerly, yet they still lend a willing ear to false doctrines. The speaker said the scriptures had been garbled, strained, and misinterpreted, but now the light has come and salvation awaits every soul who will receive it.

At the evening session more than five hundred people were present, and such a time of rejoicing, such a spiritual feast has not been known here for years.

After the opening exercises, Elder Benjamin R. Birchall told of his experiences among the Latter-day Saints, when as a Wesleyan

minister He went to Utah to evangelize the "Mormons," but it ended in his conversion. He said for every truth he offered them they gave him two in return. For the gospel he had suffered the loss of position, friends, social and financial preferment, and had been ostracised for that which he knew to be true. He testified that the saints in Utah are a good people, that they have been and are yet being grossly misrepresented and viciously maligned. He bore a strong and convincing testimony to the truth of what the world calls "Mormonism."

One of the pleasing features of the evening was a quartette entitled, "Sweet Sabbath Eve," by Elders Smith, Summerhays and Ritchens, and Brother Douglas.

Elder J. S. Smith spoke upon the office and powers of the Holy Ghost and also upon divine authority. Said that power to officiate in the ordinances of the gospel can not be purchased with money. Pointed out many respects in which the Latter-day Saints differ from all other religious bodies.

President Penrose occupied the remainder of the time. He spoke of our life, past, present and future. In beautiful detail he pointed out the glories of the resurrection. Showed the distorted and confused ideas existing in Christendom. The celestial, terrestial and telestial glories were treated upon. He said our life in the future (for those who are faithful) will not be merely playing on harps and singing hosannas, but learning, ever progressing, becoming more like our Father, after whose image we were created. The gospel is being preached in the spirit world. Every soul who has not heard the gospel will yet have the privilege. The earthly ordinances may be performed vicariously for spirits that believe and repent. As a messenger was sent before our Savior's first coming in the flesh, so has He sent His messenger before His second advent. John the Baptist conferred the authority he held upon the Prophet Joseph Smith. Christ's coming is close at hand. He who said "I am the way, the truth and the life" is about to come in power and great glory. This is the dispensation of the fulness of times, the time of the restoration of the Gospel to the earth, never again to be taken away or given to another people. The speaker closed his remarks by invoking the blessings of God upon all present.

President Gregson endorsed the remarks of the previous speakers, and admonished the saints to retain in their hearts and minds the good instructions which had been given and to keep up the enthusiasm they had exhibited at each session of the conference. At the afternoon and evening meetings duets were rendered by Sisters Turner and Heap of the Burnley branch, also Sisters Rogerson and Crook of the Preston branch. Sister Ada Watson of the Accrington branch sang a solo. After a closing hymn, benediction was pronounced by Elder Henry M. O'Gorman.

FRANK A. ROBERTS, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 7, 1908.

A TIMELY WORD OF WARNING.

"To-day if ye will hear his voice harden not your hearts." (Heb. 3: 7-15.)

The everlasting gospel, restored to earth in these latter days by revelation and the ministration of holy angels, has been preached to many nations and tongues and peoples during the last three-fourths of a century. Several hundred thousands of people have received and obeyed it by faith, repentance, baptism for the remission of sins and the reception of the Holy Ghost by the laying on of the hands of the authorized servants of the true and living God. Thus the Church of Jesus Christ of Latter-day Saints has been built up according to Divine commandments, and its members have obtained similar gifts and blessings to those enjoyed by the former-day saints. At the same time great numbers of people who have heard the glad tidings of the restoration have been warned of judgments to come, and are under condemnation for rejecting the word of the Lord proclaimed by His ministers.

While there are doubtless some who have not seen the light that has been shed forth, either through inattention or through closing their eyes wilfully against it, there are others who have not only heard but have seen and believed, but have not yielded obedience to the heavenly mandate. To them we desire to utter an emphatic note of warning. "Now is the accepted time, now is the day of salvation!" To-morrow it may be too late. "We know not what a day may bring forth." When opportunity offers to do that which is right and which the Lord requires, it should be taken advantage of at once. To procrastinate is often to lose opportunity. It is always unwise and frequently is fatal to put off till the future that which can and should be done in the present.

When priceless blessings are ready for those who will accept them, how foolish it is to neglect or refuse to secure them! Yet that is the position in which many otherwise very good people appear to-day. They feel the truth of the latter-day work in their hearts and perceive it in their minds, but still they remain hearers but not doers of the word of life. Some of them have attended the services of the Church of Jesus Christ of Latter-day Saints for months and even years; have partaken measurably of the

spirit that is poured out from on high and experienced to some extent the joy which it brings to the soul, and yet they hesitate to come forward boldly and enter into the everlasting covenant, by which they could obtain the remission of sins and the gift of the Holy Ghost and become one with Christ and His people.

If they continue in that course, the scripture which says, "This night shall thy soul be required of thee" may be fulfilled in their case, and they be left without excuse before the Lord. They should remember that "it is not the hearer of the word but the doer that is justified." As the Apostle James puts it: "Be ye doers of the word, and not hearers only, deceiving your own selves." (James 1: 22.) The Lord, in olden times, denounced those who would not respond to His invitation, and said: "I also will choose their delusions and will bring their fears upon them; because when I called none did answer; when I spake they did not hear." (Isaiah 66: 4.) There are numerous cases of the fulfillment of that prediction in this age of the world. The light from above has gradually departed from those who have neglected to walk in it and they are gone into various snares and devices of men, and of evil spirits, and fear as well as darkness has come upon them. The Lord in these latter-days has said by revelation: "For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift. Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (Doc. and Cov. 88: 33.)

There are some people who strongly advocate the doctrines of the Church, yet do not obey them. Does it not occur to them that they are likely to come under greater condemnation than those who do not see so clearly the truth of those principles? Some argue that they can do more good in advocating "Mormonism" not being actively associated with it than if they were baptized members of the Church. There may be some truth in that assertion, but while they are trying to convince others, what of their own position? Under the plea of benefitting others, they are endangering themselves. The Lord has also said by revelation: "He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple." (Doc. and Cov. 41: 5.) While they linger at the water's brink, so to speak, they are still in their sins and outside the fold, and not numbered among the sheep of Israel, but are still "of the world."

There are men and women who are fully convinced of the truth of the gospel preached by the Elders of this Church, but who fear the stigma that would probably come upon them if they acted according to their convictions. Do they value the good opinion of the world more than the approbation and fellowship of the Eternal Father, and His Son Jesus Christ, and the Holy Ghost the Comforter, of the just who are made perfect, and of the servants and saints of God upon the earth? There are others who fear the loss of earthly goods, of business reverses, of deprival of employment

or of other probable sacrifices if they are called by the unpopular name of "Mormons." Do they think nothing of the eternal riches which are sure to be the reward of obedience? Is not God able to take care of His own? Has He not promised to provide for His saints in this world, and give them the key to all wealth and wisdom and power and glory and dominion in worlds without end? And if they are ashamed of Christ's Church and people here, has He not declared that He will be ashamed of them when they stand before Him and the Eternal Father in the time of judgment.

No doubt there are investigators who have learned of the glorious plan of redemption, by which all of Adam's race who commit not the unpardonable sin will eventually be brought forth through the atonement and triumph of the Savior, and placed in some degree of happiness and glory. And they may think that they will chance their situation, and avoid the trials and conflicts which are likely to come through embracing the work of the Lord while in the flesh. But do they understand that they will have to pay the full penalty for their sins, for their disobedience, for their neglect, and that when the appointed period of suffering has passed away they cannot enter into the fullness of the glory of God, nor dwell with the sanctified in the celestial kingdom?

They should ponder deeply on this question. Only they who comply with the conditions can attain to the privileges and powers of the sons of God. They who are too cowardly to face the world, but shrink from the tests imposed to prove their worthiness and are overcome instead of being victors, cannot wear the crown and become kings and priests unto God and Christ, even though they may, at some distant time, be brought out of the everlasting punishment which is always prepared for the evil doer, and gain some degree of glory among the "many mansions" in the Father's kingdom.

We say to all people, of every race, of all grades of human society, of all ranks and classes and creeds, there is but one way to salvation and exaltation in the kingdom of God. It has been revealed anew from heaven in this dispensation. It is not merely by believing but by obeying it that its blessings and glories can be obtained. Therefore, come out from the contending systems of men, and obey the gospel of Jesus Christ by faith, and repentance, and baptism for the remission of sins administered by men appointed of God by revelation, and receive the Holy Ghost by the laying on of their hands, and be valiant before the Lord, and the rich blessings that shall come to you, both spiritual and temporal, shall so outweigh the temporary losses you may sustain that they will be as the motes in the sun of splendor that shall shine upon you in time and in eternity.

The Lord is calling the whole earth from the rising of the orb of day to the going down thereof. Hearken to His voice, and come out of spiritual Babylon, "that ye be not partakers of her sins,

and that ye receive not of her plagues." Do not neglect or postpone your obedience. "To-day if ye will hear his voice harden not your hearts," lest He declare in His righteous wrath that ye shall not enter into His rest!

C. W. P.

"MORMONISM" IN SOUTH AFRICA.

In response to a request from President Penrose for a detailed report of affairs in the South African Mission, the following interesting communication was received a few days ago from President Ralph A. Badger:

16 Victoria Road, Woodstock,
Cape Colony, South Africa,
April 7th, 1908.

Dear President Penrose:—

In reply to your letter of February 25th, asking me for particulars regarding the mission, I herewith send the same, trusting it is sufficient in detail to meet your requirements and will be found to contain the information you desire.

At the present time we have a working force of thirteen missionaries from Zion, of which six are seventies and seven are elders. Besides these brethren, we have two local elders and one priest. Our books at this date show seventy-eight baptized members and thirty-one children blessed. Most of these people live in the vicinity of Woodstock. This mission, like others, has been robbed of some of its members by emigration, but the ranks are being more than filled.

The saints are constantly increasing in their knowledge of eternal things and in obedience to the gospel requirements. The elders are working well in their respective fields of labor, and are in perfect harmony with one another and with the saints and the president of the mission. Our tract distribution has been below that of the average elder in the British mission, but our gospel conversations have far surpassed theirs—being about double the number. I have tried to impress upon the missionaries the necessity of thorough and systematic work, and particularly the necessity of following up investigators closely.

The missionaries are living and laboring in the following cities:

Kimberley, the great diamond mining centre of South Africa, has been opened to missionary work about seven months. In that time there have been two adults baptized. The missionaries also got in touch with a Latter-day Saint of long standing. Elders James G. McKay and Albert B. Foulger are laboring there at present. They are holding street and cottage meetings, and during the past month have organized a Sunday School, which they expect to be a great success.

Bloemfontein, Orange River Colony, is at present being worked by Elders Charles I. Grow and George W. Simons. The elders have been laboring in Bloemfontein for about ten months, and report conditions very bright and good prospects for the future.

Queenstown.—The missionaries have been here but one month, but have been received by the people in a remarkably kind and friendly manner. They have found one family of Latter-day Saints who were members in the sixties, and who still profess the faith. Elders Samuel N. Alger, Jr., and C. Perry Rockwood are the missionaries at this place. They are out every night holding meetings or visiting investigators and are rejoicing in their labors.

Grahamstown.—Here Elders Orson M. Rogers and Alma T. Jones are laboring. Elder Rogers has been in Grahamstown about seven months and has had splendid success.

Maitland, a little suburb of Cape Town, has been worked by Elders Fred. A. Sheffield and Owen L. Brough for about two months. They have found some people who are very much interested in the Gospel.

Woodstock.—Here is the headquarters of the South African mission, and where we have a hall which accommodates about sixty-five persons. Our hall is always filled on Sunday evenings, when the weather is favorable, and with President Steed coming it will not be long before we will have to go into larger quarters. I am sure we could, with very little effort, have at our regular meetings at least one hundred people.

Our Sunday School is doing well; we have about forty-five in regular attendance. It is divided into four classes—Kindergarten, Primary, First Intermediate and Theological. Great interest is taken in the Sunday School by the saints. Besides our Sunday School we hold a Bible class on Thursday evenings, in which much interest is taken. We also have our regular fast meeting and an occasional priesthood meeting. Weather permitting, we hold our regular street meetings in this vicinity.

The missionaries are instructed to spend from 10 to 12 a.m. in tracting, and to devote their afternoons and evenings to visiting investigators. Above all things I have tried to impress upon the elders a realization of the condition of the people around them, who are without the gospel and to show them their obligation to preach it to them. I am pleased to say that we have not an elder in the mission who does not feel it his solemn duty to go out mornings, afternoons and nights to preach the gospel unto the people whom he meets.

South Africa is not considered a healthy country, but the missionaries are doing well, and, with the exception of Elder Wilks, none have been seriously ill. I have the highest praise for the elders in the South African Mission. They are working faithfully and with singleness of purpose for the glory of God. There is not a drone or slothful one among them.

We have a few difficulties to contend with which are not found in other places. The most serious one is the colored race question. The intermixing with the whites is objectionable to most white people. We also have difficulty in preaching the gospel in inland towns as many of the colonials speak the Dutch language only. And again, the cities are so far apart that it is hardly possible for elders to ever get together for meetings, or to visit often a town which he has worked and left prospective saints in. Owing to cities being so far apart, an elder is required to go into a city and stay there until it is thoroughly worked, which takes from two to three years for a city of ten thousand inhabitants.

President Steed intends to meet all the elders personally before commencing his labors at Woodstock, hence he and I will leave here on the 10th inst. for that purpose.

Sincerely yours,

RALPH A. BADGER.

We append the following from a letter received a few days ago from Elder George M. Cannon, Jr.: "President H. L. Steed and wife were given a reception in the mission hall here at Woodstock on the 2nd inst., the day after their arrival, and on the 9th we gave President Badger and Elder Sheffield a farewell entertainment. On both occasions the hall was filled to its capacity with saints, investigators and friends. The programs and refreshments were much enjoyed by all present, and we feel that the evenings' entertainments were a great aid to us in making friends. The 'Mormons' are increasing in numbers to such an extent down here that people all around us begin to recognize us as a distinct part of the community. The work is progressing nicely with us, and all are in good health and enjoying the blessings of the Lord. During the month of March sixteen new members were added to the Church in South Africa."

FROM THE MISSION FIELD.

Arrival of President Steed in South Africa.—President Henry L. Steed, who was appointed to succeed President Ralph A. Badger, in the presidency of the South African mission, arrived in Cape Town, with his wife, on the 1st of April last. They are comfortably located in that land. President Steed found the mission in a satisfactory condition, the elders and saints working energetically for the spread of the gospel.

Sheffield Relief Society.—The Relief Society of the Sheffield branch gave a social in the Mearsbrook Vestry Hall, Saturday, May 2nd. It was the largest attended gathering of the kind ever held in that branch, and the talent exhibited both by saints and friends was remarkably good. The work that the society is accomplishing is

truly remarkable, and too much praise cannot be given Sister Annie Shaw and those who are helping her in this great, charitable cause. Refreshments, provided by members of the society, were served during the evening. The social was also a financial success.

Successful Bazaar.—For the purpose of raising means with which to purchase a new organ the saints and friends of the Nottingham branch held a bazaar in Nottingham on the 21st of April last. President and Sister Penrose were present, also President Thomas O. King and all the elders laboring in the conference. In opening the bazaar, President Penrose highly commended the saints for their laudable undertaking, and in behalf of the branch extended sincere thanks to all who had contributed to such a worthy project. The selling of articles was then begun and ready sales were effected. An elaborate tea was served, after which a most enjoyable program was rendered to an audience of two hundred and fifty persons. The net proceeds amounted to eight pounds.

Farewell Testimonials.—Elder William T. Hadley and Brother Alfred Bowers and family, who sailed for Zion on the 30th ult., were tendered a farewell social by the saints and friends of the Hanley branch on the evening of the 28th ult. An entertaining program was rendered, refreshments served, and the departing brethren presented with handsome presents, testimonials of the love and esteem of the saints and friends.

Elder William Lester, formerly president of the Sheffield branch, and who sailed for Zion on the 30th ult., was tendered a farewell social by saints and friends of the branch, on Saturday evening, April 25th, 1908. The social was held in the Mearsbrook Vestry Hall, Sheffield. Many expressions of love and esteem were heard for their respected president.

Baptisms.—On Thursday evening last, the 30th ult., a baptismal ceremony was performed in Westminister Road Baths, Kirkdale, by which five members were added to the Birkenhead branch and two to the Bootle branch of the Liverpool conference. A brief address on the necessity of baptism was delivered by Elder Kenneth R. Woolley. Elder E. C. Davis officiated.

Four members were added to the Church at Plymouth, on the 2nd inst. The ordinance was performed in the sea, Elder F. I. Hill officiating.

On the 3rd inst. a baptismal service was held in Gainsboro' Corporation Baths (Grimsby conference), when seven converts to the gospel of Christ were baptized by Elder Armond T. Rose.

On Saturday, May 2nd, fourteen new members were added to the Church by baptism in the Leeds conference, the ordinance being performed in the Feversham Street School Baths, Bradford,

by Elders R. D. Mellor and Leroy L. Green. A large crowd, including many visitors, assembled to witness the ceremony. Elder C. E. Erickson delivered an impressive discourse on the ordinance of water baptism. After the ordinance was completed, an adjournment was made to the meeting room at 49 Westgate, where about two hundred people assembled and witnessed the ordinance of confirmation.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIII.—THE HOLY GHOST.

I. The Holy Ghost promised.

1. John the Baptist, while proclaiming repentance and baptism by water, foretold a higher baptism—the baptism of the Holy Ghost. (Matt. 3: 2-3, 11; Mark 1: 8; Luke 3: 16.)
2. The holder of this superior authority was Christ. (John 1: 29-33.)
3. Born of the water and of the Spirit is the necessary condition of him who is to gain admittance to the kingdom. (John 3: 3-5.)
4. Christ's promise of the Holy Ghost to His apostles. (John 14: 16-17, 26; 15: 26; 16: 7, 13; Acts 1: 5.)
5. Fulfillment of the prediction. (Acts 2: 1-4.)
6. The heavenly gift promised by the apostles to those who sought their instruction. (Acts 2: 38.)
7. Book of Mormon evidence regarding the Holy Spirit's visitation unto those who obey the requirements of water baptism. (II. Nephi 31: 8, 12-14, 17; II. Nephi 11: 36; 12: 2.)
8. The same great promise made to the saints in the present dispensation. (Doc. and Cov. 84: 64.)

II. Personality and powers of the Holy Ghost.

1. The Holy Ghost is associated with the Father and Son in the Godhead. He is a Being endowed with the powers and attributes of Deity, and not a mere thing, force or essence. (See Articles of Faith, p. 164.)
2. The Holy Ghost possesses personal powers and affections. Thus He teaches and guides (John 14: 26; 16: 13), testifies of the Father and the Son (John 15: 26), reproves for sin (John 16: 8), speaks, commands, and commissions (Acts 10: 19; 13: 2; Rev. 2: 7; I. Nephi 4: 6; 11: 2-8), makes intercession for sinners (Rom. 8: 26), is grieved (Eph. 4: 30), searches and investigates (I. Cor. 2: 4-10), entices (Mosiah 3: 19), and knows all things (Alma 7: 13.)

3. The Holy Ghost does not possess a tangible body of flesh and bones, as do both the Father and the Son, but is a personage of spirit. (Doc. and Cov. 130: 22.)

4. The Holy Ghost the minister of the Godhead. Through the power of the Spirit the Father and Son operate in their creative acts and in their general dealings with the human family. (Gen. 1: 2; Nephi 9: 30; Job 26: 13; Psalms 104: 30; Isaiah 42: 1; Acts 10 19; I. Nephi 10: 19; Alma 12: 3; Doc. and Cov. 105: 36; 97: 1; Articles of Faith p. 166-167.)

III. The office of the Holy Ghost.

A Teacher sent from the Father (John 14: 26), a Guide in things divine to all who will obey Him (Doc. and Cov. 45: 57), enlightens every man, in proportion to his humility and obedience (Doc. and Cov. 84: 45-47; 136: 33), unfolds the mysteries of God (I. Nephi 10: 19), conveys knowledge from God to man (Doc. and Cov. 121: 43), sanctifies those who have been cleansed through obedience to the gospel (Alma 13: 12), manifests all things (Doc. and Cov. 18: 18), bears witness unto men concerning the existence and infallibility of the Father and the Son (John 15: 26; Acts 5: 32; 20: 23; I. Cor. 2: 11; 12: 3; III. Nephi 11: 32), shows things to come (John 16: 13.)

DIED.

GLASSEY.—At Denton, near Hyde (Manchester conference), April 1st, 1908, Selena, daughter of John and Sarah Glassey, aged 13 years. The deceased was a faithful member of the Church. Funeral service was held at the family residence, on the 6th ult., President Olsen and twelve elders of the Manchester conference being in attendance.

HARPER.—At Lowestoft, April 6th, 1908, the infant daughter of Charles and Harriet Harper, aged 1 month and 12 days.

SHEARSMITH.—At Hull Royal Infirmary, April 28th, Brother Walter Shearsmith, aged 36. He lived and died a true Latter-day Saint, firm in the faith.

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